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THE CHRISTIAN CHARACTER EXEMPLIFIED

IN

A DISCOURSE

OCCASIONED BY THE DEATH OF

MRS. HANNAH LINDSEY,

AND DELIVERED AT ESSEX STREET CHAPEL,

JANUARY 26TH, 1812;

BY

THOMAS BELSHAM.

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HIS SALTEM ACCUMULEM DONIS, ET FUNGAR INANI MUNERE.

LONDON:

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A

SERMON.

Acts ix. 36. .... *and this* disciple *was full of good works, and of alms deeds.*

The disciple upon whom this eulogium is passed by the sacred historian was lately deceased, and the apostle Peter acting no doubt under a divine impulse was about to restore her to life. A striking and stupendous miracle: performed by the apostle with a solemnity and dignity suitable to the occasion: very unlike the artifice of jugglers and impostors: and related with an artless simplicity which adds credibility to the narrative.

Nor was this splendid miracle performed merely as a reward for the virtuous and charitable actions of this excellent woman, though

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these were eminent. If indeed the popular doctrine were true, that the spirits of departed saints are immediately admitted into a state of perfect happiness, the miracle performed upon this pious and charitable disciple would partake more of the nature of punishment than of reward: and the gratuitous supposition that a miraculous oblivion of the glories of the intermediate state takes place in the mind of a person so recalled to life, is a fiction which better becomes a heathen poet than a christian divine. No hint of any such supernatural extinction of memory is given in the New Testament: and every circumstance of the miracles there recorded would lead us to conclude that a restoration, though but to a temporary life, was a blessing to the persons themselves who were so restored, as well as to their grateful and admiring friends.

But though excellence of character might in this and some other instances be a reason for the selection of the object, the design of the miracle was of much higher import. It

was

was to excite the attention of the world to that new and extraordinary doctrine, the first teachers of which were furnished with these divine credentials. It was to establish beyond the reach of doubt the heavenly mission of that great prophet, who, having been himself crucified and by the power of God raised from the dead, was now exalted to the right hand of the Father, and had communicated to his holy apostles and to the first missionaries of his religion these astonishing gifts and powers. It was to confirm by evidence which could not be resisted, that momentous truth, that God will judge the world in righteousness by the man whom he hath ordained, of which he hath given assurance to all men in that he hath raised him from the dead. The promulgation of the doctrine of Christ was truly worthy of a divine interposition: and it was for this purpose solely that the miracles recorded in the evangelical writings were performed. And of these extraordinary interpositions the success was decisive and complete. By these and by

no other conceivable means could the religion of Jesus, so hostile to the passions, the prejudices, and the secular interests of mankind, have made its way in the world. And by these means it was established: and in consequence of the impression made by them it has continued to the present day, without any need of further supernatural aid, excepting that which it has derived from accomplished prophecy. And to all appearance upon the same ground it will continue to stand till the end of time, and will gradually diffuse its benign influence over the whole habitable globe.

"This disciple was full of good works and of alms deeds." Such is the eulogium of the sacred historian upon an eminent christian lately deceased, who by the special favour of God was in a few hours to be restored to life. How insipid, how poor the praise, how much more becoming the pen of a heathen moralist than of a christian evangelist, does such an encomium appear to many who in modern times value themselves upon their knowledge of the

mysteries

mysteries of the gospel, and appropriate to themselves and to their party the honourable title of evangelical! Here is no account of any sudden miraculous conversion, no mention made of the deep sense which she entertained of her fallen state in Adam, of her liableness to eternal misery for the sin of our first parents, of the total depravity of nature derived from the original transgression; no gratitude expressed at being one of the chosen few selected by the sovereign grace of God from the millions that are doomed by an eternal irreversible decree to everlasting torment. No mention is made of any obligation expressed to the eternal and equal Son of God, for becoming incarnate and suffering upon the cross to satisfy the justice and to atone the wrath of the Father, by suffering in the stead of sinners. No notice is taken of her reliance upon the merits of Christ, of her renunciation of good works as the ground of acceptance with God, or of her justification by imputed righteousness. No—every thing of this kind is strangely

strangely omitted and overlooked. All these sublime and mysterious doctrines, all these warm and inexplicable feelings which constitute so large a proportion in the faith, and so conspicuous a feature in the experience, of some modern christians, appear to have totally escaped the attention of the sacred historian. And in summing up the character and detailing the excellencies of a primitive believer, who by the power and mercy of God was about to be restored to life, he can recollect nothing better to report concerning her than this, that she was "full of good works and of alms deeds."

No, my brethren; no other christianity was at that time known either to this holy evangelist or to his apostolical brethren, than what is here stated of this eminent christian. To be a believer in Jesus as the true Messiah, and to exemplify this faith by abounding in good works and in alms deeds, was, in the estimation of the apostles and the first teachers of the christian doctrine, to be a true disciple. And if this be our character, let us take the comfort

that

that belongs to it. On this let us build our hope, and in this faith and practice let us resolutely persevere. Let us leave it to others to sound forth the orthodoxy of their creeds and the wonders of their experience. And regardless of the anathemas of ignorance and unchristian zeal, let us for curses return blessings, and contribute to the utmost of our ability to enlighten their moral darkness, and to extricate their bewildered minds from the dangerous labyrinths of error.

It is a familiar and trite observation, that a funeral discourse ought rather to be an admonition to the living than a panegyric upon the dead. And as a general theorem this observation may perhaps be allowed to pass without being severely questioned. Few characters indeed soar so far above the common level, as either to attract attention or to diffuse instruction. But the character of that eminent christian whose late removal from this life is the mournful occasion of our present meditations was of no vulgar cast. It rose far above the elevation of most who moved in the same sphere

of

of life, and shone conspicuous as a star of the first magnitude in the moral firmament. Few can expect to attain equal eminence; but all may be instructed, warned, animated, and encouraged, by a faithful delineation of it. I shall therefore make no apology for entering into a more particular detail of those circumstances and events which illustrate the character, and called forth the exertions, of this truly admirable woman, than would generally be expedient.

This extraordinary person, the relict of the late venerable Theophilus Lindsey, that eminent confessor in the cause of christian truth, and the worthy founder of this religious Society, was born at Richmond in Yorkshire; and her father dying when she was very young, her mother, a woman of excellent understanding, and of great piety and benevolence, was married again to the late reverend and learned Archdeacon Blackburne *, a clergyman of extraordinary energy of mind, of exemplary character, and

* Mrs. Lindsey's maiden name was Elsworth. She was born August 19, 1740. Her father Mr. Joshua Elsworth, who was in business and possessed of considerable property at Richmond, died of a fever June 21, 1742; and her mother was married to the Rev.

and well known to the world by many publications of great erudition, but chiefly as the active, spirited, and undaunted advocate of the rights of conscience, and the reformation of the established Liturgy. He it was who took the lead in the laudable though unsuccessful application to the Legislature forty years ago for relief in the matter of subscription, and who was a principal adviser in drawing up that celebrated petition, which having been signed by many clergymen and other members of the established church of high respectability, was presented to and ably and honourably supported in the House of Commons. This venerable dignitary, whose whole heart and soul were engaged in theological inquiries, and in the investiga-

Rev. Francis Blackburne, Rector of Richmond and Archdeacon of Cleveland, August 30, 1744. Hannah Elsworth, her only surviving child by her first husband, was married to the Rev. Theophilus Lindsey, then Vicar of Piddletown near Blandford, September 29, 1760. Mr. Lindsey removed to Catterick in Yorkshire in 1763, and resigned that vicarage in November 1773. He opened the chapel at Essex House in April 1774, and resigned his ministry there in July 1793. Mr. Lindsey died November 3, 1808. Mrs. Lindsey survived her venerable consort three years and two months. She expired, after a short illness, January 18, 1812.

tion of moral and religious truth, soon discovered an extraordinary quickness of apprehension and tenaciousness of memory in his young step-daughter, and took great delight in cultivating her mind, and in forming her early to an eager desire after scriptural knowledge, to a freedom of inquiry similar to his own into the truth and importance of popular opinions, and to a fixed aversion to all restraint upon religious liberty; while her mother, who excelled in the milder virtues, trained her up in those habits of piety, benevolence, and charity, which, taking deep root in her active and energetic mind, afterwards constituted so prominent and honourable a feature in Mrs. Lindsey's character.

In the twenty-first year of her age she had the happiness to be married to the Rev. Theophilus Lindsey, who was at that time the incumbent on a considerable vicarage in Dorsetshire, and who possessed prospects of further preferment as fair as any of his contemporaries in the established church. In this situation her

her mind, through the conversation and instructions of her pious and enlightened consort, gradually opened to more correct and comprehensive views of the christian doctrine than she had before attained under the tuition of her learned step-father, who, with intellectual powers of the first order, was at the same time, through the influence of education, enveloped in strong prejudices from which he was never entirely released. He dissented indeed, and he hesitated not to avow that dissent, from the doctrine of the established church. And no prospect of preferment, even though he had a growing family to provide for, could induce him to counteract his principles and to renew his subscription. Yet he by no means thought it necessary to resign his station in the church. But after much deliberation, and an interesting and confidential correspondence with Mr. Lindsey, he felt it to be his duty to remain at his post, and thought that his usefulness would be best promoted by encouraging freedom of inquiry, diffusing a spirit of liberality, and urging

urging and accelerating a reformation in the liturgy, doctrine, and discipline of the ecclesiastical establishment of which he continued a member. His decision might possibly be erroneous, but it was strictly conscientious.

At this period Mr. Lindsey, in consequence of studying the scripture with a more unbiassed mind, had become a decided Unitarian; a firm believer in the unity of God, and in the proper simple humanity of Jesus Christ. And having after mature deliberation adopted the more correct opinion, that it was his duty to withdraw from a communion whose doctrines were contrary to his best informed judgement, and with whose forms of worship he could not conscientiously comply, he at that time entertained serious thoughts of resigning his preferment in the church. But having met with a Treatise on the Doctrine of the Trinity, drawn up by a learned divine of the established church *, and

* Dr. Wallis, Savilian Professor of mathematics in the University of Oxford. He says, " it is a silly mistake that ' a divine person ' is as much as to say ' a divinity or a god,' when indeed ' a divine

and publicly patronized by the University of Oxford, in which it was explicitly maintained that the three persons in the Trinity were nothing more than three different names for the different relations of the same individual being; and that God the Father, God the Son, and God the Holy Ghost, were as properly one and the self-same being as the God of Abraham, the God of Isaac, and the God of Jacob, he adopted this hypothesis as perfectly coinciding with his own views of the subject; and for ten years afterwards Mr. Lindsey continued to officiate in the church, annexing his own ideas to the language of the Liturgy, though not without occasional compunctions and misgivings, as he has himself candidly related in his Apology on resigning the vicarage of Catterick *. This uneasiness of mind continued to grow upon him, till in the end it induced the

'a divine person' is only a mode, or respect, or relation of God to his creatures." See Mr. Lindsey's Apology, p. 228.

* Apology, p. 225.

honourable

honourable resolution of resigning the preferment which he could no longer hold with a quiet conscience.

Such examples may perhaps serve to mitigate the rigour of those austere judges, who, forming their opinions more upon theories of abstract right than from a real knowledge of human nature and an actual examination of facts, and having themselves never been called upon to make any sacrifices, are disposed to condemn with unbecoming severity the conduct of some, who, while they avow a truly scriptural system of belief in one God as the proper object of religious worship, nevertheless, upon principles satisfactory to themselves, and rather than deprive themselves wholly of the advantage of christian institutions, think it right in their peculiar circumstances to attend divine worship in a form which in some parts is objectionable, unscriptural, and as they would deem idolatrous; though in other portions most highly to be approved. Such persons like

like these excellent men may perhaps act under an erroneous conception of duty; but surely it would be extremely uncharitable to censure them severely for an error of judgement in a case which, however clear it may appear to some, has been differently decided by others whose understanding has been at least equally sound, and who have manifested a regard to the dictates of conscience as unequivocal as that of any of their accusers. Let every one then keep a watchful eye at home, and see that all is right there. Happy is he who condemneth not himself in the thing which he alloweth.

As Mr. Lindsey in this manner reconciled himself to continuing in the church, it does not appear that he thought it necessary to disturb the mind of his beloved consort with the scruples which he had himself subdued and silenced. But though a sense of duty and a desire of usefulness induced him to remain in the church, he was not ambitious of its high preferments. And when an offer was made,

 which

which if accepted would infallibly have led to a mitre, he without hesitation respectfully declined it: and in this measure Mrs. Lindsey most cordially concurred. Eminently qualified like her venerable husband by talents, education, and manners, to have adorned an exalted station, she was ambitious of no higher honour than that of being the exemplary consort of a parish priest.

In truth, their views were directed to a very different object. It was the fondest wish of their hearts to enjoy the instructive society of their friend at Richmond, and to remove to a situation where they might frequently indulge themselves in this exquisite gratification. Heaven granted their request. And in the year 1763, through the interest of friends, who could as easily and more willingly have obtained a mitre, the living in the West was exchanged for one of inferior value in the North, which posessed, however, the great recommendation of bringing them into the vicinity of those whom they held the dearest on earth.

At

At Catterick for ten years they lived, as to outward circumstances, as happily as the condition of human nature would admit. The minister, content with what his parishioners were willing to contribute, and never insisting upon his just dues, divided his time between his private studies and his official duties, teaching publicly and from house to house, visiting, catechizing, instructing, exhorting, warning, and comforting, paying attention to the poor equally with the rich, to the young as to the old, and watching over his flock as one that must give account. While his virtuous consort was at the same time employed in the prudent management of her domestic concerns, in which she greatly excelled, or in establishing and superintending schools for children, or in relieving the necessities of the poor, or in distributing pious and useful books for their instruction in religion and virtue, or in visiting the sick and supplying them with medicine and advice; which she was eminently qualified to do, having enjoyed opportunities, which she

had diligently improved, of acquiring a degree of knowledge both of the theory and the practice of medicine, beyond that of many who are regularly educated for the medical profession, being possessed likewise of great judgement and discrimination, and of fortitude far beyond the generality of her sex.

But the great trial now approached. Mr. Lindsey, after a struggle of ten years to reconcile his mind to continue in a profession to which he had from his infancy been devoted, for which he had been educated, and to the duties of which he was fondly attached, in the exercise of which he possessed every earthly comfort, was universally respected, affectionately beloved, and eminently useful, his ingenuous mind being no longer able to dissemble to itself the gross impropriety of conducting a form of public worship, and of constantly rehearsing the most solemn invocations in which the minister meant one thing and the congregation another, came at length to the virtuous and honourable resolution of resigning his preferment

ment for the sake of truth and a good conscience. This was a severe trial: and that circumstance which gave the greatest uneasiness to this truly christian confessor was the thought of reducing the beloved companion of his life and fortunes, who had hitherto lived in respectability and affluence, and who had experienced none of the hardships of a straitened income, to a state little short of absolute indigence. For, it having been the conscientious practice of this exemplary parochial minister to lay out for the benefit of his parishioners the whole of that income which he received from them, nothing was left for future subsistence but the small sum which he might be enabled to raise from the sale of the larger part of a valuable library*, and a small quantity of family plate. And though they could hardly expect to have been deserted

* This was sent to be disposed of at York, and it then fetched only the miserable pittance of 38*l*. Mr. and Mrs. Lindsey nobly and generously concealed from their friends the straits to which they were reduced. Dr. Priestley says, in his own Memoirs, that "it was not till long afterwards that he was apprized of all the difficulties they had to struggle with."

by

by so large a proportion of those who in the day of prosperity called themselves friends, it was at the same time out of the reach of all calculation to divine, that they should in so short a time meet with such liberal and effectual support from persons of high respectability and affluence, whose very names were at that time unknown. The prospect was altogether dark and doubtful. And it would have been pardonable if female sensibility and delicacy had fainted under the trial. A person whose principles were less deeply rooted than those of Mrs. Lindsey, whose intellect was less vigorous and whose fortitude was less firm, would probably have been overcome in the conflict; and by the moving indications of regret and despondency, if not by the bitter epithets of irritation and reproach, she might have disquieted the spirit though she might not have shaken the resolution of the champion of truth. Very different were the temper and conduct of this christian heroine, then in the zenith of her days and in the secure possession

of

of all that could render life useful or desirable. Far from expressing disapprobation of this extraordinary determination, far from exerting her influence to dissuade the virtuous confessor from taking a step which would at once reduce him from affluence to poverty, and would expose him to the scorn and indignation of the unprincipled and unfeeling, she at once entered into all his views, she applauded the generous purpose of his heart, she encouraged, comforted, animated him, and if possible even went before him in the career of christian glory. "She is, has been, and will be a great comfort and support, and will act this, as every other part, like a true christian, for such only she seeks to become." So writes this virtuous confessor to an intimate friend a few weeks previous to the resignation of his living. And though in addition to the sacrifice of affluence for poverty, and of society for desertion, it cost her dear to quit the vicinity of an indulgent mother, and to incur the resentment, for so it proved, of him to whom she had been accustomed to look with

with filial veneration*, she made light of all, and with a magnanimity of spirit which christian principles only can inspire, in the depth of winter she quitted a warm and comfortable home, and accompanied her venerable consort to the great metropolis, not knowing what would befal them there: and with little which they could call their own but the treasure of a good conscience, they placed their confidence in the providence of God.

It is said, and I believe truly, that upon one occasion the fortitude of this excellent woman deserted her, and that in the near prospect of privations and difficulties she gave vent to emotions of sorrow and regret. But the whole was momentary, and it passed away like a summer cloud. I mention this not as any

* It will give pleasure to the reader to learn, that the venerable Archdeacon, who was at first highly offended at the conduct of his friend, because he regarded it as forming an insurmountable obstacle to the success of the clergy's petition and to all reformation in the church, was afterwards perfectly reconciled both to Mr. and Mrs. Lindsey, and received them at his house with all his usual cordiality, though upon the subject of the differences between him and Mr. L. it does not appear that he ever changed his mind.

disparage-

disparagement to Mrs. Lindsey, but to show that even the strongest minds, under the influence of the best principles, are not at all times uniformly vigorous: that they are sometimes surprised into indiscretions which in calmer moments and upon better recollection they disapprove: and that human nature in its best state is human nature still. But I mention it chiefly because it is a circumstance which opens, illustrates, and even exalts the character of this excellent person. It shows that her conduct originated not in a stupid indifference and insensibility to the number and value of the blessings which she resigned, much less in any fanatical contempt of life and its enjoyments, but in a deep and commanding sense of duty, and a supreme desire to approve herself unto God. The magnanimity of this excellent christian was not feigned, but real. It was not stoical apathy, but true greatness and dignity of mind.

And in this respect she followed the example of her great Master; who in the near prospect

of

of his bitter sufferings was oppressed with sorrow and dismay, and prayed earnestly and repeatedly, but with profound submission, if it were possible, to be saved from them. And he was heard so as to be delivered from his terrors*: and though not excused from drinking the unpalatable cup, he was enabled to pass through the painful scene with unexampled fortitude. Thus leaving to his faithful disciples, in all succeeding ages, a highly finished pattern for their imitation in the season of alarm and trouble.

The troubles of these christian worthies terminated with their arrival at the metropolis. Virtue which had been thus severely proved speedily received its correspondent reward. The reputation of this faithful minister of the gospel

* Heb. v. 7. and "was heard in that he feared:" εισακουσθις απο της ευλαβειας, "being heard so as to be delivered from his terror." Christ prayed to be delivered from his sufferings: he was answered by what was equivalent, being delivered from the fear of them. A circumstance beautifully illustrated by the consummate dignity of our Lord's conduct upon every occasion through the whole of the trying scene upon which he immediately entered. See Grotius, Whitby, and Le Clerc in loc. The sense and beauty of this passage have been generally misunderstood by commentators, not excepting the respectable names of Peirce and Sykes.

had

had travelled before him to the great city; and he soon found considerable numbers who were both able and willing to unite with him in opening a chapel for Unitarian worship, and in supporting that great truth for which he had sacrificed his all.

In this situation Mrs. Lindsey's character appeared in a new and not less advantageous light. While her venerable consort was employed in advocating the cause of christian truth from the pulpit and the press, she by her activity and superior skill in secular concerns relieved his mind from all cares of this nature, leaving him at full liberty to pursue the object which was nearest to his heart. And in this view she not only skilfully œconomized their slender resources, till some provision could be made for their permanent support, but when a subscription was raised and measures were taken to convert these premises into a chapel for the worship of the One God the Father, the principal superintendence of this business was left with her. And it was

chiefly

chiefly owing to her prudence, vigour, and indefatigable attention, that every thing was completed in the best manner and in the shortest time.

After that memorable and happy event, this excellent christian continued to be distinguished by an active and enlightened zeal for the cause of truth, virtue, and charity, and in her proper sphere she contributed her utmost efforts to strengthen the hands and to give efficacy to the labours of her venerable consort. Most cordially did she concur in and support those means which his generous and pious spirit prompted him to adopt for the support and diffusion of christian knowledge, whether by the distribution of useful books, or by contributing to the maintenance of those who became the public advocates of truth, or by compensation of losses to those who were sufferers for conscience sake, or by encouraging associations and institutions of various kinds and in different places, the professed design of which was to diffuse the knowledge of the scriptures

and

and the worship of the One God and Father of all. And not only did these excellent persons contribute largely and beyond their due proportion to these important objects, but they were eminently instrumental in stirring up the dormant liberality of others. For, in her better days, Mrs. Lindsey possessed in a very high degree the happy art of transfusing her own generous spirit into the minds of her associates: and where a case occurred of peculiar importance and emergency she could command the purses of her opulent friends to an extent that was truly astonishing.

To the poor she was ever a kind and liberal benefactress. She not only gave bountifully to cases of distress, but she made it her business to visit the indigent in their cellars or their garrets, to talk to them, to inquire into their circumstances, to suit her benefactions to their occasions, to give food to the hungry, clothing to the naked, to procure the best advice for the sick, and to supply them at her own expense with medicines and cordials; and

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in addition to all she kindly administered excellent advice, prudential and religious. She treated them at all times with maternal tenderness and benignity, and she was regarded by them with the veneration and affection of a messenger from heaven. And many will have reason to be inconsolable for her removal.

While at the same time the vigour of her spirit, the superiority of her intellectual powers, the rich endowments of her mind, the charms of her conversation, and the ease, the unaffected simplicity and dignity of her manners, qualified Mrs. Lindsey for the society of persons in the most elevated stations and of the greatest accomplishments. And to many such her company was always welcome, and her correspondence invaluable.

When her venerable consort thought fit to retire from his public labours, though his vigour whether corporeal or mental was not perceptibly diminished, she approved his reasons; and from that time retiring in a degree from the public eye, she still contributed, though

though in a less conspicuous manner, to encourage the promulgation of truth and goodness. And by co-operating with and assisting him in all his remaining exertions to help forward the success of that great cause to which his best powers had been devoted, she was of eminent use in smoothing the path and gilding the evening of declining life.

But when the infirmities of age crowded rapidly and fell heavily upon the reverend man, this excellent woman devoted herself entirely to him, and by her constant and tender assiduity she afforded him every succour and every comfort which age bending under the pressure of increasing infirmity would admit: of which he was most deeply sensible, and for which he expressed the warmest gratitude. And her unceasing and laborious attention exhausted her strength and affected her health to such a degree, that it is reasonably believed that had Mr. Lindsey continued a little longer, he would have been left the helpless and mourning survivor.

It

It was not till after Mr. Lindsey's decease that his pious relict began to think much upon her own infirmities. She was indeed from early youth subject to severe pains, and to uncomfortable nervous affections. But though she would occasionally express her sufferings, yet such was the energy of her mind, and the unparalleled generosity and disinterestedness of her spirit, that if she had some great object in view which called forth her exertions, she entirely forgot herself, and thought of nothing but of accomplishing the generous purpose of her soul. But after the decease of her venerable husband no object remained which permanently, or, comparatively speaking, greatly interested her feelings. Her strength declined: her infirmities multiplied: her spirits were unequal: her memory failed: her powerful intellect was gradually beclouded: and she ceased to hold that distinguished elevation in the intellectual and moral sphere which she had formerly occupied. And those who only knew this interesting person in the last stages of her existence

existence can form but a very imperfect idea of her former superiority and excellence.

Her charity and piety still remained. The calamities of others made a deep impression upon her mind: and the cause of christian truth continued to lie near her heart. To relieve the one and to extend the other, though possessed of an affluent income, her generosity was so unbounded that it hardly left her the necessaries of life. And her thankfulness to God, and habitual reference of all events to his governing providence, was a conspicuous feature in her moral character. Whatever her sufferings were, even though life itself was long undesirable, she never arraigned the goodness or the wisdom of the divine Being. Her lips continually expressed the language of praise for all the blessings she had enjoyed, for kind friends, for faithful servants. She was thankful even for the sufferings she endured, which she regarded as the appointed means of moral purification. But the principal theme of her pious gratitude was that her lot had been united

to that of a person of such distinguished piety and goodness as Mr. Lindsey, that she had been permitted in any degree to contribute to his comfort and usefulness, and especially that she had been spared to attend and nurse him in his last sickness, and to close his eyes in peace: and she often expressed her only remaining wish to be united with him in one common tomb, in the humble, and pleasing, but not wholly unclouded hope of rising with him at the appointed hour, and of participating in his future glorious triumph. A hope, I say, not altogether without a cloud. Not that this excellent saint entertained a doubt of the divine promise, or of her own ultimate admission to future blessedness. But such was her humble sense of her own infirmities, and her idea of the transcendent excellence of her venerable consort, that she at times greatly doubted whether the imperfection of her virtue would admit of her immediate reunion to a character of such superior excellence: and she often and deeply lamented that she had not

more

more highly valued and more essentially profited by his pious instructions and edifying example.

Her earnest prayer has at length been heard; and after a lingering interval of three years, a rapid but through divine mercy not very painful disease has placed her near the object of her affection, in that dark abode of silence and solitude from whence they shall rise no more, till the sound of the archangel's trumpet shall dispel the long slumbers of the grave, and summon them to the great tribunal to receive the rewards which are promised to distinguished and persevering virtue.

The delineation of such a character as Mrs. Lindsey's will to every serious and thoughtful mind suggest many instructive, many pleasing, many edifying and encouraging reflections: I shall only suggest one, which is indeed the substance and the result of all the rest, GO THOU AND DO LIKEWISE.

THE END.

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